

SELECTIONS FROM  
THE JUBILEE OF THE  
AN ESSAY ON CHRISTIAN MISSIONS TO

BY REV. JOHN MACFARLANE, MINISTER OF COLLEGE

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NOTE,

BY THE EDITORS OF THE MISSIONARY

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ABOUT five years since, some of the friends of the missionary enterprise in the west of Scotland offered two premiums—the one, two hundred, and the other, fifty guineas—for the two best essays on the duty, privilege, and encouragement of Christians to send the gospel to the heathen. The adjudicators, appointed to decide on the comparative merit of the essays, were selected from the several denominations of Christians who have engaged in the missionary enterprise, and were as follows:—the Rev. DAVID WALSH, D. D., Professor of Church History in the University of Edinburgh; the Rev. RALPH WARDLAW, D. D., of Glasgow; the Rev. HENRY MELVILL, B. D., late Fellow and Tutor of St. Peter's College, Cambridge; the Rev. JABEZ BUNTING, D. D., President of the Wesleyan Conference; and the Rev. THOMAS CRISP, President of the Baptist College, Bristol.

Forty-two essays were received, differing, as might be expected, very widely in character and merit. The first prize was awarded to the Rev. JOHN HARRIS, D. D., of Cheshunt College. The second, to the Rev. RICHARD WINTER HAMILTON, of Leeds. Among the competitors was the Rev. JOHN MACFARLANE. In the opinion of one of the adjudicators, his essay deserves the first place; and

all were so impressed that they resolved to its author, and publication. It was acknowledged during the notice, and reviewers on the

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OF THE WORLD:

MISSIONS TO THE HEATHEN.

MINISTER OF COLLESSIE, FIFESHIRE.

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T E,

THE MISSIONARY ECLECTIC.

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all were so impressed with its high merit, that they resolved to offer a distinct premium to its author, and to recommend its publication. It was accordingly published at Glasgow during the past year, and has attracted the notice, and called forth the praises of reviewers on the other side of the Atlantic.

The work consists of three Parts. First, "Objects and Resources of the Missionary Work." Second, "The Duty of Christians toward the Heathen, and the manner of its performance." Third, "Motives and Encouragements to promote the Diffusion of the Gospel."

The editors, after examining this work, have concluded that careful and judicious selections from it will better meet the wants of the American public, and better comport with the plan of the Eclectic, than would its entire republication. In these selections, care has been taken to preserve the unity and connection of the several chapters from which they are made. They are topically arranged under their several heads, as in the original work, and no alterations have been made in the language. In the closing appeal, particularly, the considerations are eminently important, and are expressed with great force and beauty.

## THE OBJECT OF MISSIONS TO THE HEATHEN ESSENTIALLY SPIRITUAL.

"Let us never forget the main elements of our business;....the very marrow and substance of our undertaking; the great aim of which is, to preach Christ to sinners, and to rear human souls to a beautiful and never-fading immortality."—CHALMERS.

WHAT is the object, is it asked, in regard to the heathen, which Christian benevolence would desire to accomplish? Nothing less, we reply, than the object which Infinite Love has purposed and promised ultimately to effect,—the spiritual renovation of a lost world. Humility in the personal character of the Christian is combined with elevated views and lofty expectations, as to the prospective achievements of Almighty Grace. For himself he longs and hopes for nothing short of moral perfection; and he is scarcely less solicitous, that the souls of others may be arrayed in the same vesture of righteousness, adorned with the same purity, blessed with the same peace, and crowned with the same glory, that he desires for his own.

Although the schemes of the mere philanthropist were less visionary than they have generally been, his highest aims, bounded as they are by the horizon of the present state, are meagre and contracted in the extreme, when compared with the expansive views of Christian benevolence. Even when the philanthropist would propose to make Christianity an instrument to ameliorate and improve the condition of man, there is little sympathy between his intentions and the true spirit of missionary enterprise.

The religion of Christ, it is true, has exerted an extensive and salutary influence upon the habits and the intercourse of men. It has done for the world what had never been accomplished by the discoveries of science, and by the progress of the arts. The system of truth it reveals is so sublime,—it affords such a view of the true dignity of man as an immortal creature, and of the value of the soul in the ransom that has been

paid for it,—it exhibits excellence so unrivalled as the pattern, and motives so forcible and tender as the excitement to obedience, that its indirect influence has been felt, and its beneficial tendency admitted, even when it has not been fully embraced. By enlarging the views and increasing the sensibilities of the mind—by refining the habits and awakening the charities of men, it has produced a sensible, although sometimes an unacknowledged effect, even upon those who dislike its peculiar truths, and who shall be excluded from its ultimate blessings.

But powerful as that religion has proved itself to be, to soften the harder features of the human character, to restrain the unbridled and ferocious passions of the human breast, to elevate the tone of moral feeling in the community where in any measure of its native purity it is professed; these are but its subordinate and transient effects,—the leaves and the blossoms which are scattered around the stem of that tree of good knowledge whose fruit is only ripened in the renewed heart, and reaped in eternity.

If there be men who look to these subordinate effects alone, and who, from an amiable regard to the present welfare of our race, choose to lend their aid and to exert their influence in propagating the gospel, their contributions may be placed, and that, too, with gratitude, upon the altar that sanctifies the gift. But never let the church of Christ, into whose hands the missionary cause is peculiarly committed by her exalted Head, compromise the spirituality of the office assigned her, nor be seduced from the simple, but sublime endeavor, to *convert* the heathen lands, that out of

the rude and refractory elements of a fallen world, there may be raised a living temple to the Redeemer's praise.

Every page in the book of man's history confirms this account of the disorder and ruin of his moral nature. Did it not suggest itself as suitable to the subject upon which we are now engaged, it were not necessary to recur to other ages, or to travel to other lands in quest of sad evidence, that unenlightened man lives "without God in the world." Whatever splendid exceptions may be alleged from Pagan antiquity or modern times, against the judgment pronounced by Infinite Purity and Truth, "that they are altogether become filthy—that there is none that doeth good, no, not one"—such exceptions, like imposing objects in general, show best at a distance. They will not bear a close and narrow scrutiny.

Of all the bright names of philosophers, legislators, patriots, and heroes, pointed to as having shone like stars during the long and remote night of heathenism, it may be said, without offence even to their most extravagant admirers, that "God was not in all their thoughts." To have had a reference, indeed, to him—a regard for his glory, whom the highest ranks of intelligent creatures delight to acknowledge and revere,—to have bowed to a supremacy above themselves, would have eclipsed the proud splendor, and detracted from the high renown of their virtues. Had these boasted models of human excellence inculcated in their lessons, or embodied in their lives, the piety and the purity of the gospel which the missionary proclaims, they had been less celebrated by those who are now so profuse in the language of adulation. Upon a minute and candid survey, it will appear that their flagrant inconsistencies, or their gigantic crimes, in most cases more than counterbalance the nobler qualities which they displayed. Although their enactments were often favorable to social order and advancement, and their deeds of patriotism and prowess contributed to national aggrandizement, and gratified national ambition,—where shall the disciple of Christ look, among the shades of pagan greatness which flit before his vision in the dim twilight of past generations, for one vestige of the spirit of his Divine

Master, to whom it is the highest exaltation of man to be conformed? Where shall he look for those qualities which shall outlive the distinctions of country and of time itself, and stamp upon the soul its character for ever? Does he not every where behold an intellect enfeebled, and moral powers debased by superstition; earthly glory their highest aim, and self the divinity they worshipped? Does he not feel, that there is a striking incongruity between the most admired and venerated of heathen sages, and the meek but heavenly graces that constitute and adorn the subjects and the heirs of the kingdom of heaven? Looking, as he has been taught to do, beyond the glare of outward appearance, into the interior of the soul, he sees a heart dark and cold, upon the altar of which the flame of love to God has expired.

Modern heathenism furnishes, if possible, still more indubitable proof, that our moral nature has suffered a complete and universal overthrow. Here the evidence at least becomes more impressive, because more potent to our observation. Our travellers and scientific inquirers, as well as our missionaries, our countrymen, our relatives and friends, have gone to visit and to settle in heathen lands; and the combined testimony of all of them who are qualified to estimate moral distinctions,—to estimate them, I mean, upon the principles of the New Testament, is, that heathenism, in every form, and in whatever clime, is equally the empire of spiritual death.

Inadequate impressions of the moral character of a Pagan and Mahometan population may readily be taken up, even by a learned Christian bishop, who travels in official state and with an imposing retinue over the impracticable diocese of British India; receiving in his progress the eager respect paid to the *Padre Sahib*, or, venerated and feared, by the natives transferring to him their ideas of a Mollah from the holy temple of Mecca, or of a Brahmin from the sacred city of Calpee. But let the Christian missionary come into close contact with the objects of his solicitude and of his prayers. Let him tell them, so that they may understand—of the Christian's God—of his purity, his justice, his omniscience and his

power, and what is the uniform reception he finds? Alas! he sees but too plainly in every case; and hears too, when a language unused to such a theme can supply expression from its scanty vocabulary, or from its more copious forms of speech, to give utterance to the inward workings of the soul, that the subject is deeply distasteful. "Your God will not do for us. We do not like a God so strict—who always sees us—who knows what we think; his continual presence would disturb our happiness and rebuke our lives."

There is a sadly unbroken harmony in views like these. While the diversity in the widely scattered portions of the human family, in feature, complexion and form, has given rise to the question whether all its children belong to one common parentage, there can be no controversy here. Among all the varieties that exist, this is one feature of family likeness that runs through the whole. All bear the image of the earthly Adam. There is an identity of moral condition. In so far as the mighty province of darkness has been penetrated and explored, it has been found to hold equally true of all the descendants of a fallen progenitor in either hemisphere, that the "carnal," that is the natural, "mind is enmity against God."

That Jehovah may be restored to the sovereignty of the heart,—that man may become "a new creature," that the pure and exalted springs of happiness may be opened to the world, and its refreshing stream flow into every human breast, arising from the consciousness of reconciling love, and a progressive advancement in personal holiness, is the sublime object of the missionary work.

This was the single and spiritual aim of the most enlightened, devoted and successful laborer who ever entered the field of missionary enterprise—the great apostle of the Gentiles. The varying phases of human society, successively appearing to his acute and comprehensive eye, as he trode the wide circle of his arduous benevolence, never once prevented him from prosecuting his heart's desire for all men, that they might be saved. He did not think it enough to see human beings surrounded with the means of gratification, which the refinement of national manners, and the cultivation of the arts of life sup-

plied. In Corinth, celebrated for its magnificent decorations, its commercial greatness, luxury, and wealth;—in the midst of Athens, where he beheld whatever was fitted to attract the senses and please the imagination; where philosophy propounded her deepest mysteries in academic bowers; where eloquence poured forth her noblest and most touching strains; where genius shed her richest splendors, and art adorned her favorite residence with those exquisite productions of her hand, whose decayed and mutilated remains are still beheld with unmingled admiration;—in Rome herself, the arbitress of nations, the mistress of the world, as well as among the remote and barbarous tribes, to whom the apostle felt himself to be laid under a solemn obligation to preach the gospel; he found equally a darkness which philosophy could not enlighten—a poverty which wealth could not enrich—a want which luxury could not supply—and equally did he labor and pray in behalf of all, that they might be transformed by the renewing of their minds.

When this transforming light has been shed upon heathen lands, the grand and absorbing object of the missionary has alone been attained; and as it rises on the soul, every form of ignorance and error disappears. The axe is then laid at the root of the tree. Old things have passed away, and the grounds of confidence, the principles of action, the objects of desire, and the sources of enjoyment, have all become new. Acceptance with a sin-pardoning God, through the atoning efficacy of the Redeemer's blood, banishes the alarms of guilt, and breaks the chains of superstition. A sense of the claim which Infinite Grace has established to a grateful and devoted service, subverts every form of will-worship, and gives life and elasticity to obedience. An estimate of the relative magnitude of time, and of eternity, places the soul on an eminence unreached before, whence it can regard all the pursuits and interests of this life as of importance, principally from their connection with the life to come. Captivated with a view of the attributes of the Godhead, as they stand revealed in the plan of grace, the soul seeks its highest happiness in holy fellowship with a reconciled Father, and its supreme good in the light of his countenance. Pre-

occupied by a heavenly guest, the door of the heart is shut against the calls of those gratifications which, whether the grosser or more refined, an evil world, or a debasing and licentious ritual invites its votaries to pursue. Then the accents of tenderest sympathy may give place to the voice of most cordial congratulation; and the language may be addressed, in its utmost latitude of meaning, to those whose condition now awakens unmingled compassion: "Ye were sometimes in darkness, but now ye are light IN THE LORD."

## THE CROSS OF CHRIST THE GREAT INSTRUMENT OF MISSIONARY SUCCESS.

"It is the sacrifice that removes the guilt of sin; it is the motive that removes the love of sin; it mortifies sin and expiates it. It atones for disobedience; it excites to obedience."—MAC LAURIN.

How are the magnificent results of the missionary enterprise to be attained? In order to vindicate the anticipations of its friends from the charge of extravagance and folly, on the one hand, and to sustain them amid the difficulties and discouragements which beset their path and darken their prospects, upon the other, we must be able to point, with an unhesitating conviction, to the existence of an instrumentality and of a power, adequate to the accomplishment of their designs. To form mighty plans and large expectations, with no means, or with slender means of realizing them, gives evidence of an exuberant imagination, combined with a weak understanding. But when the facilities and resources are known to be ample for accomplishing the loftiest purposes, to shrink from the formation of those purposes, or to abandon them when formed, evinces a little mind or an unreasonable despondency. With a knowledge of the ascertained qualities of human nature, to hope for the spiritual subjugation of the world, without a weapon of ethereal temper, and an arm of almighty power, were to be chargeable with enthusiasm; to know that there is such a weapon, and such an arm, and to despair of the spiritual subjugation of the world, were to incur the imputation of moral cowardice.

It is readily admitted that the present condition of the heathen world presents a dismal contrast to the wishes of those who desire and labor that it may be enlightened and reclaimed. But there is a threefold consideration, which not only vindicates and sanctions, but should support and guide the hopes and efforts

of the church; namely: that the cross of Christ has lost none of its efficacy;—that the sovereignty of Christ has suffered no diminution in its energy and extent;—and that the Spirit of Christ retains all his power. The first of these topics here offers itself to our attention.

In the expression, the cross of Christ, is meant to be included, whatever is peculiar to the salvation of men, by the righteousness and atonement of the Son of God. The inspired writer who in the first instance employed it, happily seizes upon the leading feature in the plan of mercy, as descriptive of the whole; and it has been generally adopted as a laconic but most appropriate phrase to express the *essence* of the gospel. It brings before the mind, by the allusion it makes to the death of Christ, the guilt of sin, that required such an expiation; the purity of God that demanded it; the everlasting love of the Father who appointed, of the Son who offered, and of the Spirit who applies it. The expression is associated with the doctrine that may justly be described as the pillar and ground of the truth, giving, as it does, stability and beauty to the whole of the sacred edifice. The atonement made by Christ upon the cross was rendered infinitely meritorious by his supreme divinity, and gives significance to the otherwise inexplicable fact, and mode of his death. The belief of the truth is the bond of union, by which the sacrifice of Christ upon the cross is connected with the pardon and purification of the offender, since faith both justifies and makes holy. It is an expression that gives, as with the touch of a skilful pencil, a concise but graphic delineation of

the true religion, as distinguished from every system of error and delusion, which had a previous, or has a present existence in the world. It is a phrase, which has been fitly adopted by the friends of gospel truth, to express their views of pure Christianity, as opposed to the cold and comfortless, the vague and unmeaning representations of those who would divest it of every attribute which renders it a religion suitable and precious to perishing sinners;—representations which borrow so much of the semblance of truth as to present the form and outline of a stately fabric to the eye of a distant beholder, but the uncovered walls of which afford no shelter from the piercing blast, to the weather-beaten traveller who seeks their protection. To those who have estimated aright the doctrine of the cross, as thus possessing a moral influence to transform the soul, to awaken spiritual sensibility, inspire love to God, and quicken to the pursuit of universal holiness, it cannot seem wonderful that it has produced the results which history records. The wonder rather is, that it should have been so little efficacious where it has been known. Yet it has done what no instrument of human device has ever effected; and the highest hopes that can be entertained in reference to its future conquests, are fully justified by its past achievements.

Among the first messengers appointed and sent forth, under the immediate authority of the great Head of the church, Paul, at the earliest period after having received his high commission, seems to have acquired the most clear and consistent views of the nature and genius of the gospel. With an acute and comprehensive mind, enlightened and expanded by divine teaching, he caught the true spirit, and saw the fine adaptations of the dispensation that had just been introduced. Fearless, yet prudent,—simple, yet energetic,—disclaiming all secular views and alliances by which the purity and spirituality of his doctrine might be infringed, he went forth against the consolidated empire of Satan.

He found that empire shrouded in deepest gloom amid the darkness of centuries; its battlements reared in proud defiance against every assailant; its walls and bulwarks hitherto unscaled by the power of truth; its wide interior un-

trodden by the feet of them that bring good tidings; its fastnesses and towers frowning in unconquered majesty, and guarded with the stern array of political authority, popular prejudice, interested priesthood, and universal licentiousness and depravity. Yet he went forward. He knew by whom he was sent. He knew his weapons. He was not arrested by the cold calculations of human probabilities and chances of defeat. He went forward; and what did he do? He and his coadjutors in the great work of subverting the ancient reign of darkness and delusion, brought the gospel of the grace of God, in its native majesty, simplicity and power, to bear upon the unbroken front of the enemy. Who does not know the rest? The instrument was made available to the purpose for which it was appointed. A breach was made; truth took possession of the citadel. The mighty and complicated systems of delusion tumbled and fell. The idol temples were deserted, and crumbled into ruins; the victims ceased to bleed, and the fires were extinguished upon the altars. And the word *pagan*, which we employ to characterize the condition of the heathen, implies, that the idolatries that had reigned triumphant, fled from the crowded capitol and the resorts of men, and sought refuge from the conquering power of the cross, in remote villages and among barbarous tribes.

In a condition of society altogether different, Luther arose. He successfully used the same weapon in a way, if not so striking and effective, at least so as to prove, that when freed from the incrustation which had hid but not impaired its ethereal temper, it had lost none of its essential qualities by the revolution of time. That a variety of causes concurred, under a presiding Providence, to favor the progress of the Reformation, is no doubt true. But the awakening energies of the human mind, after the slumber of centuries—the relative political situation of neighboring powers—the revival of learning—the discoveries of science—the facilities that were then first acquired for the rapid circulation of knowledge, and whatever other influence may be alleged as most favorable, could not have accomplished that great moral result. It was the doctrine of

the cross, the peculiar and essential feature of the gospel, simply and faithfully exhibited, that subverted the gross idolatries and superstitions by which Christianity herself had become almost paganized.

The leading article of the Christian faith, the test of a standing or falling church, took a tenacious hold of the mind of the Saxon reformer. It became the turning point of the Reformation. He attacked, not in detail, which had previously been done without any considerable success, the errors and delusions of the popish church—her invocations, monasticism, masses, pilgrimages and penances. He, and a bright galaxy of contemporary promoters of the same great cause, whose views are embodied in the creeds and confessions of the reformed churches, held forth the chief doctrines of the gospel. They exhibited the truth as it is in Jesus, in its simple but glorious attire. The doctrines of an all-sufficient Saviour—of a finished salvation—of acceptance in “the Beloved,” finding entrance into the heart, made all the rites of a dark and degrading superstition fall, like the image of Dagon before the ark of the living God. Whatever influence had been attributed to the outward pomp of religious services—to the sanctity of self-inflicted tortures—to the interference of other mediators, henceforth disappeared. The source of delusion was dried up, and the stream ceased to flow. The mutterings of private masses, wherever the doctrine of the cross was embraced, were no more heard; worshippers were no longer found before the images of the saints; and the cloisters were deserted by their former occupants. The rites of an idolatrous worship were not only seen to be frivolous, but felt to be sinful, when the truth was known and believed that “Christ is all in all.”

It has not been incidentally, but by solemn intention, and by specific means perseveringly employed, that the religion of Christ has ever been introduced, or established in our world. In casting our eye over the surface of the globe, we cannot point to a spot, where Christianity sheds its light, or where indications of its existence are to be seen, either in its kindling flame, or in its dying embers, to which it has not been

carried, and in which it has not been cherished, by the activity and zeal of its disciples. From the time, that they who, scattered abroad during the first persecution at Jerusalem, “went every where preaching the word,” up to the present day, it has pleased God, by the *preaching* of Christ crucified, to diffuse the fragrance of the Redeemer’s name. The Great Source and Dispenser of all holy influence has instructed his people by the tenor of his past dispensations, and he suspends the extension of his spiritual kingdom upon the previous disposition he bestows on them, to obey his parting command, to “**PREACH THE GOSPEL TO EVERY CREATURE.**”

Such then being the moral instrument with which Christ has furnished his church, for bringing the nations of the earth under his beneficent and rightful control; an instrument, in its own nature divinely fitted to accomplish so desirable a result;—an instrument the potency of which has been evinced, in actually producing effects unexampled in the moral history of the world;—an instrument, which has lost none of its power by the lapse of centuries;—an instrument which, when employed according to the prescribed conditions, still justifies the confidence of believers;—but an instrument which is ordained to be used by a vigorous human agency, in order to insure its successful application; is a single sentence necessary to be added, to vindicate the highest expectation Christians can entertain, or the most strenuous efforts they can make, in reference to the ultimate subjugation of our rebellious race?

If from any quarter they should be assailed with the charge of extravagance in their hopes, or enthusiasm or folly in their purposes, they have reason to regret only this,—that such imputations, in the sense in which they are entitled to understand them, are not more true. They may justly feel rebuked by language, which, thus characterizing their schemes, cannot fail to convict them of languor in their zeal, and feebleness in their endeavors, to hasten a consummation which shall assuredly arrive. Instead of being solicitous to repudiate the disparaging titles which the world may unscrupulously apply, they may rather be humbled by the consciousness that they have given



to a "crooked and perverse generation," so little evidence of their unshrinking reliance upon the wisdom and grace of their Saviour and Lord; and of their unmoved determination to obey his appointment. They must feel, that the defence, which it were the most difficult to offer in their behalf, was a defence of their lukewarmness and inac-

tivity in such a cause;—that they have done so little, that the invitation should be proclaimed in every tongue, and echoed through every region, and along every shore, from the meridian to either pole, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."

## THE UNIVERSAL DOMINION OF CHRIST INSURES THE STABILITY AND PROGRESS OF HIS KINGDOM.

"Though the heathen rage,—the Lord Jesus, who controls all events, is my friend,—my master,—my God,—my all." On this Rock of Ages, on which I feel my feet to rest, my head is lifted up above all mine enemies round about me, and I sing, yea I will sing praises unto the Lord."—HENRY MARTYN.

In sending forth his disciples to evangelize all nations, their heavenly Master connects his command with this impressive and encouraging declaration, "All power is given unto me in heaven and in earth." By this assertion of his sovereign and unlimited authority, he at once exhibits the ground of their obedience, and anticipates the objections to which the apparent hopelessness of their undertaking might give rise. As if it had been said to them,—not only are you entrusted with a commission to proclaim the gospel throughout the world, by one fully authorized to issue it, but you need have no misgivings of mind, as to the final accomplishment of the purpose he has in view. How seemingly weak and unlikely soever your instrumentality may be; however formidable the opposition your message may encounter; however strong the confederacy of evil principles and earthly potentates, and the powers of darkness that may be formed against you; however protracted and severe the conflict, and grievous and perplexing the interruptions to which you may be exposed, there can nothing interfere with the certainty of the result. All events, in their causes and consequences immediate and remote, are under the control of him whose commission you are appointed to execute. Seated on the throne of universal empire, he regulates every movement in the great system of things. He has the hearts of all men in his hands, and all human purposes and passions are made subservient to his will. He presides over the invisible

world. Having the keys of hell and of death, he opens, and no man shuts, he shuts, and no man opens. No power can resist, no contingency can frustrate, no influence whatever can retard, without his permission, the progress and the triumph of his kingdom.

It was upon the shoulder of Immanuel, then, that the government rested, from the beginning. Ere that name by which human nature is so highly exalted, was properly descriptive of our Lord and King, he had assumed in behalf of his church the sovereignty of the universe. Himself the august personage, to prepare for whose appearing all the previous parts of the divine administration were adjusted; himself the great object to whom the typical ritual of the Old Testament church pointed, and whom the language of ancient prophecy described and foretold; he directed and controlled the progress of events, instituted the types, and inspired the prophets.

But it was more especially at his ascension to heaven, when the everlasting gates were lifted up that the King of glory might enter in, that he had full and formal possession of his mediatorial throne. Previous to this, he had reigned indeed, but it was with a rule preparatory to the introduction of the kingdom then established. Then was properly the commencement of the gospel age. It was when he made his triumphal entrance into the holy place not made with hands, that he was solemnly installed in his high office. Then was the period of his investiture with the robes of his mediatorial glory. Then

was the time of his public coronation. Then was he hailed as universal Lord, by the loud acclamations of the heavenly hosts. And from that period he stands forth conspicuous and confessed, in the view of the universe, with a name written upon his vesture and his thigh, King of kings and Lord of lords.

It is to this open recognition of Christ, as swaying in his mediatorial character the sceptre of universal dominion, that so frequent allusion is made in the New Testament scriptures. God is there often, and in varied and striking terms, represented as having exalted his eternal Son to this absolute sovereignty. "He sat him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church." "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

No language can express more fully than this, the idea of supreme and uncontrolled authority. And yet, it is no less clearly indicated by these, and similar forms of expression, that he maintains this sovereignty, not in the exercise of his essential and undervived prerogative as God, but in his assumed and subordinate character as mediator. Two truths, equally encouraging to those who long, and labor, and pray for the coming of Christ's kingdom, are taught in such passages with equal evidence.

The first of these is that he, who reigns over all things, in suberviency to the interests of the church,—is God. For although he is spoken of as being *raised* to this high pre-eminence, it is a place, the occupancy of which implies the possession of Divine qualities. Does not the promise of Christ to be with his people always,—a promise which must be understood to include every place, as well as to extend to all time,—does not his ability to remove, or to overcome whatever obstacle would interfere with

the execution of his purposes,—does not the worship commanded to be given him by all ranks of intelligent existence,—does not that intimate acquaintance with the varying circumstances, motives, affections, and actions of his creatures throughout his universal empire, which fits him to be the final Judge, all imply, that he possesses the incommunicable attributes of the Godhead,—that he is entitled to the homage due to the divinity alone, that his are those perfections of omnipresence, omnipotence and infinite knowledge, which prove him to be "God over all, and blessed for ever?"

The other truth, no less clearly established by the authority of Scripture is, that it is the "man Christ Jesus" who thus reigns. The exaltation of Christ to the dignity assigned him is expressly attributed to the Father. "God hath highly exalted him." Since then, in his essential character as the original proprietor of all things, nothing could be given him, and no additional title could be conferred, to assume and exercise a right which was ever and inherently his own, the inference is plain, that it was in the relation in which he voluntarily placed himself towards his church, and in the official inferiority to the Father, to which he submitted, in accomplishing the purposes of his grace, that he is advanced to regal state, and clothed with honor and majesty."

The legitimate effect of this doctrine of Christ's supreme and universal authority, however, will not be to supersede the devotedness and zeal of his subjects, but rather to induce a course of active service, conformable to the constitution of things he has established. The apparent discrepancy between a devout recognition of the divine supremacy on the one hand, and unabated human effort on the other, disappears when we reflect, that the great plan of Providence is conducted, not by direct and miraculous interference, but by suitable intermediate agencies, employed in their appointed spheres, and according to their respective natures.

The waters that float the missionary ship, the compass that points its course, the wind that wafts it to a foreign shore, here, as in every other case, act in uniform obedience to the laws assigned them by the Creator. There is no suspension either, in behalf of those

engaged in the noblest enterprise, of the usual effects of climate or other influences, upon the corporeal frame. Nor does Christ recompense his servants, by giving them exemption from the casualties to which others are liable, or from the personal inconveniences, perils and persecutions peculiar to the nature of the work in which they are engaged. He has other storehouses, whence he draws the peculiar treasures with which he distinguishes and enriches his own. Even during the first age of the gospel, the supernatural powers afforded to the apostles themselves, were not available for their own protection and safety. It is not, therefore, an evidence of distrust, but an act of duty, to make every preparation, and to adopt every precaution which experience recommends.

So it is too, as to moral qualification and effort. The heralds of the cross have no reason, from the course of the divine procedure, to conclude that they may abate, in consequence of the sacredness of their work, aught of their energy, assiduity, prudence and enlightened zeal in prosecuting it. As the ship that conveys them to their destination must be built, equipped, and steered, in conformity to the known principles of navigation, in order that the voyage may be safely and comfortably accomplished; so when they reach the scene of their labors, the personal qualifications, which as intelligent and moral agents they possess and exercise, are those upon which the success of their undertaking is suspended. Just, as the safety of the voyage greatly depends upon the knowledge and skill of the pilot, the issue of the mission greatly depends upon the devotedness and wisdom of the missionary. The vessel may indeed be wrecked from no defect in the mariner, and the mission may fail from no want of qualification in the missionary; but who would allege, that such an occurrence can justify ignorance or incapacity in either of the cases supposed. The whole economy of Providence instructs us, that obedience to the Divine institutions, both in the natural, and the moral worlds, is the usual, and only ascertained condition of safety and success.

The principal superiority in this aspect of the case, possessed by him who devoutly recognizes the doctrine we are

now considering, is, that while others must shape their course, and adopt their measures, in conformity to a constitution of things which they find established, and which they cannot alter; he yields to an arrangement, which, maintained as it is by an intelligent and benignant Power, he is assured is the wisest and the best. Others know the order of nature and of events as a matter of fact; he submits himself to that order as a matter of appointment. The course, therefore, which to others is the dictate of prudence, or the mandate of necessity, is to him so many manifestations of piety, and acts of obedience.

He lifts up his eyes to heaven, and there beholds the "Great King," whom he delights to reverence and obey, conducting upon general principles, which his servants can in some measure appreciate, the affairs of his unlimited empire. It is clearly, therefore, the will of his sovereign, that he should give an intelligent obedience to his appointment so distinctly made known. He has the satisfaction of knowing, that the circle in which he is required to move has been formed by the hand of his ascended Lord; that he has definitely fixed the orbit assigned him. And as he "fulfils his course," and moves with all willingness and alacrity in his appointed sphere, he leaves it to the great presiding Power to order the attracting, repelling and disturbing forces which Omnipotence alone can control, so to counteract and balance each other, as that there may arise a complete and universal harmony.

What can never fail to bring satisfaction and joy to the mind, amid all that might otherwise depress and darken it, is, that Christ's absolute supremacy insures the ultimate establishment of his kingdom. Apart from the express prophecies upon the subject which will afterwards come to be considered, we have only to realize the truth, that Christ wills the universal prevalence of the gospel, and that he is powerful to do all that he wills should be done, in order to come to the conclusion, that the gospel shall universally prevail. To those who would urge the wideness and the pre-occupation of the field, the fewness of the laborers,—the physical barriers that oppose,—the political and moral influences that impede his triumphs, as a

ground of discouragement and despair in reference to the missionary work, our reply is,—“Ye do err, not knowing . . . THE POWER OF GOD.”

In vain will the encircling wall, and the brazen gate of China,—the jealous vigilance of a patriarchal despotism, and the apparently hopeless imbecility of a secluded and degraded people, present a hindrance to the penetrating and enlarging influence of sacred truth. In vain will political influence and power, exerted upon the maxims of a narrow and unchristian selfishness, attempt to perpetuate the delusions and miseries of Paganism. In vain will the inveterate grasp of ancient usages, the fetters of caste, the lacerating cords of a barbarous superstition, entwined and tied by the hands of a cruel priesthood, till the wretched victim has ceased to feel the pulse of one warm and generous emotion, seek to retain their hold, when Christ shall issue the mandate to bless the nations with the “liberty with which he maketh his people free.”

He will break the iron bands “as a thread of tow is broken when it toucheth the fire.” No barrier is invincible to Omnipotence. When he shall gird his sword upon his thigh, he shall in his majesty ride forth prosperously against every opposing power. He can dislodge Satan from his proud and protracted usurpation. He can break the arm of the oppressor. He can so influence the hearts of men as at once to disarm their opposition to the progress of his kingdom, lead them along as the submissive trophies of his grace, or employ them as the active instruments of his will. He can array against each other by his providence the contending elements of political strife, so as by their very collision to purify the moral atmosphere, for the transmission of the cheering and benign light he diffuses from on high. He can employ the in-

ternal regulations of states,—the changes of dynasties,—the advancement of general knowledge,—the extension of commerce, as the means for removing whatever obstacles may prevent the introduction and establishment of his authority among men. He can make use of the arm of some ruthless conqueror to smite as with a rod of iron, and dash in pieces as a potter’s vessel, the most formidable and best fortified among the powers that oppose his dominion. Or, by planting the seeds of decay, can cause ancient institutions, by which the reign of darkness has been upheld, to fall “without hands,” or like the waning crescent of the moon, gradually and totally to disappear.

Instruments, too, in the day when “he shall take to him his great power and reign,” shall not be wanting to accomplish his gracious purposes. With all the natural, intellectual and moral powers of his creatures at his command, he can raise up and qualify suitable and successful agents to proclaim his gospel. All the treasures of human learning and the devotedness of subdued hearts, as well as the offerings of Tarshish and the gold of Sheba, shall be laid at his feet. Every kindred, and nation and people, and tongue shall hear, from the lips of those who shall be selected and sent forth from their native tribes, the wonderful works of God. Under his high administration the truth must spread and advance with an accelerative progress, bearing forward, with its accumulating force, every barrier which would obstruct its diffusion, till it “cover earth as the waters cover the channel of the sea.” The adoring song of the heavenly hosts already falls like soft and distant music upon the ear of faith,—“The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.”

## ENCOURAGEMENT TO THE MISSIONARY WORK FROM THE EARLY SUCCESS OF CHRISTIANITY.

"That Christianity did make this progress without the presence of miraculous attestations, furnishes an experimental proof, that the means of its propagation are attainable at all times, under ordinary providence; that the same causes which in the second and third centuries carried *righteousness unto victory*, would, if fairly brought into operation, produce the like effects in any other age: and that if the progress of the gospel has been and is still obstructed, it must be owing to the church itself presenting a different aspect to the heathen, from that which it exhibited in the days of its power."—DR. HARDY'S SERMON, 1793.

The men who were originally appointed to propagate the Christian faith had none of those qualifications which would naturally be supposed, in the usual course of affairs, to fit them for establishing it in the world. They were destitute of the influence which numbers, or wealth, or station, or political ascendancy bestows. They proceeded to execute their commission without the aids of human learning, and without the support of human authority. They resorted to no questionable means of establishing the religion of which they were the humble disciples. They disowned every kind of artifice which might impose upon the credulity of the simple, and abjured every species of violence which might constrain the acquiescence of the timid. Most suitable instruments they were, upon the supposition of Christianity being divine, but altogether incompetent and imbecile to force a false religion upon public acceptance.

Yet, although Christianity was thus sent forth in apparent helplessness, to engage in an unequal conflict with a hostile world, no historical event is more fully authenticated, than the fact of its rapid and remarkable triumph. Active and united as was the opposition it encountered,—deep and bitter as was the scorn with which it was treated,—universal as was the distaste for its humbling doctrines, and its pure and self-denying precepts,—numerous and powerful as were the parties interested in strangling in its very infancy a creed which was subversive equally of their false opinions and of their unholy gains,

nothing could prevent its growth and advancement. The priests of superstition could not restrain its encroachments. The offended spirit of Judaism could not suppress it by tumult: the public functionaries of Pagan states could not extirpate it by law. In spite of edicts and persecutions, and calumnies, and every form of opposition which human ingenuity and power, instigated and emboldened by Satanic agency, could employ, Christianity quickly spread over the civilized world. In the space of about thirty years after it began to be preached, there were Christian churches and numerous converts, not only in Judea and Samaria, but in Asia, in the islands of the Mediterranean, in Greece, Italy, and Africa. Such was the rapidity of its progress, the number of its disciples, and the amount of the influence it had acquired, that it was publicly recognized and adopted as the religion of the Roman empire, in the beginning of the fourth century after its original promulgation. And let it be observed, that no corruptions of the Christian faith that were afterwards introduced or developed;—no unjustifiable methods that were subsequently resorted to, whether by crusades, inquisitions, or jesuitism, to propagate or maintain a spurious Christianity, can invalidate the argument, whatever be its weight, in favor of the religion of the New Testament which arises from the circumstances of its early history.

To account for this remarkable success, viewed in connection with all the circumstances of the case, except upon the ground to which Scripture itself

refers it, has been one of the most arduous tasks with which the ingenuity of the infidel has been exercised. One of the most able and insidious champions of infidelity who has most fully entered into this subject, in his 'History of the Decline and Fall of the Roman Empire,' has approached it with a caution, and treated it with a disingenuousness which cannot fail to impress every candid and observant mind with the embarrassment it occasioned. Nor, after all the shuffling and sophistry to which he resorts, does he fall much short of an admission of the truth.

The only case in the history of the world which presents any one point of resemblance to the early and extensive establishment of the Christian faith, is the success of Mahometanism; and here there is just a single point of similarity in the rapid diffusion of both. In other respects there is a complete contrast.

Christianity was introduced in the most enlightened, inquiring and philosophic age of the world, and in the places most celebrated for knowledge and refinement; Mahometanism took its rise amid the corruptions and decay of the Christian faith, during a dark period, among a remote people, and with the additional and singular circumstance of there being at that time no established religion at Mecca. Mahomet had the advantage in propagating his religion, which rose from honorable descent, and ample fortune acquired by marriage; the author of the Christian faith claimed no earthly pedigree, had no family influence to support his pretensions, held out no worldly prospects to his followers, had not a place to lay his head. Proselytes were wooed to the adoption of Islamism, by the artful license it granted to sensual indulgence in the form best adapted to the passions of the Eastern nations; no descent is made in the code of Christian morals from the severe and stern rule of chastity in heart, speech and behaviour. An exceedingly partial success attended the endeavors of Mahomet to establish his religion, while he confined himself to persuasion and argument. "Three years were silently employed in the conversion of fourteen proselytes. For ten years the religion advanced with a

slow and painful progress within the walls of Mecca." It was not until Mahomet became a conqueror,—till the alternative was forced upon idolatrous nations, of death or conversion, and till the option proposed to professing Christians was the Koran, the tribute, or the sword, that Islamism began to triumph. Christianity, on the other hand, was propagated by the force of moral conviction alone, maintained its footing, and obtained its conquests in the face of violence and death. The prophet of Medina sought to secure the attachment, and to stimulate the bravery of his followers, by representing the sword as the key of heaven,—by holding out the hopes of a voluptuous paradise, especially for those who fell fighting under the banner of the Moslem. The pure and peaceful Jesus employed no such means of establishing a false and injurious ascendancy over the minds of his followers; he forbade an appeal to the sword; required them to love their enemies, and directed their hopes to a pure and spiritual state beyond the grave, where they should neither marry nor be given in marriage, but be as the angels of God in heaven.

But, even on the supposition that the divine authority of our holy faith should not be admitted, there is no room for characterizing Christian expectation and effort in this matter as vain or visionary. The historical fact at least remains unquestioned, that the word of the Lord grew and multiplied in the primitive age, and that it did so, to the subversion of systems of idolatry as powerful and pervasive as any with which it has now to contend. Modern idolatries are not more fascinating than were those of ancient Greece and Rome. Modern priests are not more devoted to their superstitions or to their interests, than were the priests of Jupiter at Lystra, or the craftsmen of Diana at Ephesus. Modern persecutors are not more virulent and powerful than were Nero and Domitian. And when, in its infant state, and with its small number of adherents, and with its scanty and outward means and resources, it spread, and prevailed and triumphed, how, even from the calculations made upon a past experience can it be alleged, that in circumstances in many respects more favorable for its diffusion, there is any thing unreasonable in the hope of its universal establishment?

# BRIEF APPEAL

TO THE CHRISTIAN READER IN BEHALF OF THE HEATHEN.

"What object ever undertaken by man can compare with this same design of evangelizing the world? Patriotism itself fades away before it, and acknowledges the supremacy of an enterprise which seizes with so strong a grasp upon both the temporal and eternal destinies of the whole family of man."—WAYLAND.

I SHALL not suppose, in addressing you, that you are altogether indifferent to the great work of evangelizing the world. Such a supposition would amount to a contradiction in terms. A *Christian* who takes no interest in the establishment and extension of CHRIST's kingdom, implies no less of incongruity than does the idea of an obedient child who disregards his father's will,—of a faithful servant who wastes his master's property,—of a loyal subject who is leagued in treason against his rightful sovereign.

But, while the duty of lending your aid to this great cause may not be overlooked, much less gainsayed or disavowed, it may not hitherto have received that place in your regards which it is entitled to occupy. Allow me, therefore, for the purpose of elevating it to its right position,—allow me to bring within a narrower compass, and to present to your closer scrutiny some of those points which have already been more generally and largely brought under your review.

Reflect then, UPON THE MAGNIFICENCE OF THE ENTERPRISE IN WHICH YOU ARE CALLED TO ENGAGE. It has for its object the renovation of the soul,—it embraces the circumference of the globe,—it is commensurate with the duration of eternity. Its design is to sweep away every remnant of pollution and misery that has marred the face of God's fair creation,—to transform the world into a terrestrial paradise,—to make earth a nursery for heaven. Its aim is the accomplishment of the same high purpose for which the eternal Son of God left his Father's bosom, and lived and died in our sinful world;

for which he administers the affairs of the universe; and for which the Holy Ghost is sent down from heaven. No more convincing evidence of its greatness can exist than the means provided for carrying it forward. The power of the cross of Christ, his kingly authority, and the energy of his Spirit, all concur in its accomplishment. It is a work, the progress of which awakens the interest of angels, and whose completion will exert an influence on the highest orders of intelligent existence. We cannot calculate the extent and variety of its relations, nor grasp in our minds the immensity of its results. Imagination itself becomes bewildered by the amplitude of the field it opens to our view. We are not so well qualified besides as we hope yet to be, to perceive its grandeur, or to estimate its bearing on the purposes and plans of the Almighty. It is only in the course of being unfolded. Like the condition of things in the earlier stages of the creation, the elements are only beginning to arrange and adjust themselves, and have not yet assumed the form and order by which they are fully to reflect the wisdom and beneficence of the Creator. We are part, too, rather than spectators of the scene. And, like a few individuals in a long procession, which has only began to issue from the vaulted recesses of some venerable pile, we are neither at the time, nor in the place, in which we can take an enlarged and comprehensive survey of the whole. But is it not enough to satisfy your mind as to the magnificence of the undertaking, that it is the same which occupied the councils

of Eternal Wisdom, and the accomplishment of which became the work of the incarnate God.

Consider, also, THE DISTINCT AND SOLEMN OBLIGATION UNDER WHICH YOU LIE TO LEND YOUR SUPPORT TO THIS ENTERPRISE OF LOVE. It is not a matter of taste or of opinion, but a positive duty enjoined upon you by supreme authority. It is well indeed that your tastes and opinions have been made to accord in some measure with the Divine will. But the reason of your compliance in this case, is not merely or principally, because you are disposed to assist in the work,—but because God has commanded it. That command is to regulate your inclinations, and to raise them to its own high standard. The wavering mind, or the fainting spirit, which may cause you to hesitate or to languish in the enterprise, subjects you to the charge and to the guilt of disobedience. By devout reflection you may perhaps discover that you owe to the cause your personal consecration; at all events, you owe to it your best efforts and highest influence in your particular sphere of life. You owe it your pecuniary contributions and your prayers, and that too, in the very spirit of the Christian missionary himself, who leaves his country and his home. You fail in this important department of duty, if you fail in maintaining a fellowship of spirit and of aim with him who from love to Christ has gone forth to preach his gospel to heathen lands; and if you do not therefore perform your part of the service, willingly, amply, heartily and to the end. Your compliance in this case, is one of the most decided tests of your personal religion. If you fail here, it will be impossible for you to avoid the suspicion, that you have forfeited your entire claim to the character of a believer.

Think, too, ON THE HIGH HONOR WHICH A PARTICIPATION IN THIS WORK CONFERS. It has been transmitted to you from the hands of the most illustrious men who ever adorned our nature, or blessed our world. They pursued it with indefatigable zeal, up to the last hour of their continuance on earth, and with their dying breath commended it to the care of posterity. They have placed it in your

hands, entrusted it to your care. And, is it a small privilege to enter into the labors of the hoary and venerated sires of past generations? to tread in the path of patriarchs, apostles, confessors and martyrs? Above all, is it an inconsiderable distinction to be fellow-workers with God? In what other enterprise in which your time, talents or personal influence can be employed, will you act in concert with such coadjutors as prosecute along with you this godlike scheme? How humble soever the place you occupy, and how little conspicuous soever the department of service assigned you in the work, your condition is exalted, and every effort you make is dignified by the fact, that you are prosecuting, in your appointed place, a design which awakens the sympathies and engages the co-operation of all that is great and good in the universe of God.

Call to your remembrance, also, THE FORCE AND TENDERNESS OF THE MOTIVES by which you are invited to engage in this service. It is Christ that asks you, and that, too, from the regard and love you owe to HIMSELF, to take pity upon them that are perishing for lack of knowledge. It is himself that knocks at the door, and seeks admission to the sympathies of your hearts. And will you allow him to knock in vain? He comes to you in the persons of the numerous and destitute tribes that know him not, but that need his salvation. He puts it in your power to express the love you bear him, by acts of purest and highest kindness to those whom he commends to your compassion. You cannot bring to himself your offerings of gold, and frankincense and myrrh; you cannot express your penitence by washing his feet with your tears. You cannot evince your respect and veneration, by opening your alabaster box of very precious ointment and pouring it upon his head;—but you can still give those expressions of an ingenuous and grateful spirit which he has enjoined. The desolate and destitute heathen are Christ's own demand upon you for relief. By the descent he made from heaven to earth, to seek and to save you,—by the agonies of the garden, by the suffering of the cross; by the benignant look which beamed upon you from on high, when first you were melted into contrition, attracted by his love and



united to him by a bond which shall never be dissolved, he says to you—"inasmuch as ye do it unto these—ye do it unto ME."

Behold, too, THE OBJECTS OF PITY THEMSELVES, THAT DIVINE TENDERNESS COMMENDS TO YOUR REGARD. The view is sufficient to awaken your deepest commiseration. Their numbers are so vast, and their misery so intense and complicated, that the mind is overwhelmed by the contemplation, and seeks relief by turning away from the dark and mysterious scene. But the horrors of that scene have been made to pass under your eye, that you may seek to mitigate and relieve it. The victims of a cruel superstition whose minds are darkened and enthralled, whose affections are quenched or vitiated, whose comfort is abridged or embittered, and upon whose land the shadows of spiritual night have rested for many generations, are capable of all the feelings of humanity, and all the elevation of a Christian state. So vividly alive to the sentiment of devotion many of them are, that they cannot live without a god;—will not you furnish them with knowledge of the true object of supreme veneration and love? So heavily does the burden of guilt press upon their consciences, that they subject themselves to the most cruel tortures that it may be expiated and forgiven; will you not make known to them the true source of pardoning mercy, and bring them to the only fountain whose waters can heal and purify the soul? Liable as they are to bereavement, suffering and sorrow without a comforter, and to death without the hope of immortality,—will you not provide for them the only true solace for all their woes, and send to them the light that can alone relieve the darkness and solitude of the grave?

Finally, Christian reader, THE TIME IS SHORT. Souls are fast peopling eternity. Your day of opportunity is passing away. It may be in your case its morning has only dawned, but at best it is an uncertain day; you know not how soon its sun may set. Or, peradventure, the shadows of the evening may have begun to lengthen, and the night may be certainly at hand, when no man can work. Seize, then, the passing hour. Promote

by your activity and zeal in this undertaking, one of the great ends of your existence. The season is incalculably precious. There are services you can render to Christ on earth, which you will not be able to render him in heaven. As the exercise of the passive graces of patience, meekness and forbearance, implies a condition of suffering and of exposure to injury and reproach which exists not in the celestial country, so, the conflict with the powers of darkness, that retain the heathen under their cruel tyranny, implies a condition of things which will no longer continue when you have entered the land of purity and peace. This is probably the only season in the whole range of your existence, in which you may have it in your power to glorify Christ by striving for the establishment and extension of his kingdom. And this, too, is the season, when according to that which a man soweth, so shall he also reap. As the triumph shall correspond with the vigor of the conflict, this is the time when you may add some new and verdant branches to your palm of victory,—some radiant gems to the immortal crown, which you shall delight to cast at the feet of him by whose grace you have maintained the warfare, and by whose strength you have prevailed.

Whatever is sublime in purpose; whatever is authoritative in express command; whatever is ennobling in co-operation with uncreated as well as created beneficence; whatever is pure and tender in love to Christ, and in compassion to the helpless and the perishing; whatever is cheering in present success, animating in hope, and urgent in the precious and precarious season of our opportunity,—all unite with an earnest and admonitory voice, calling upon us to prosecute to the utmost this heavenly undertaking, and to commend it to the care of the coming generation. Would that we might be disposed to listen with an obedient ear, that it may be carried forward until the time, when the way of Jehovah shall be known upon earth, and his saving health among all nations, till the joyful sound, having echoed from shore to shore, proclaiming deliverance to the captive, shall have ushered in—

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